

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets.....The Lord God has spoken, who can but prophesy?"—AMOS.

No. 50, Vol. XXV.

Saturday, December 12, 1863.

Price One Penny.

MINUTES OF THE SEMI-ANNUAL CONFERENCE

HELD IN GREAT SALT LAKE CITY, OCTOBER 6, 7, 8 AND 9, 1863.

(From the Deseret News)

Favored by remarkably fine weather, large numbers of the Saints from the country settlements were early in the city, and by ten o'clock on Tuesday morning, the 6th instant, the Bowery was well filled with people, and numbers continually increased till every seat was occupied, and probably one-half as many auditors were found standing around as those who were accommodated under the shade of the Bowery.

On the Stand were Presidents Brigham Young and Heber C. Kimball, and the Apostles Orson Hyde, John Taylor, Wilford Woodruff, Geo. A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow and Franklin D. Richards; Joseph Young, Levi W. Hancock, Albert P. Rockwood, Horace S. Eldredge, John Van Cott and Jacob Gates, of the First Presidency of the Seventies; John Young, Edwin D. Woolley and Samuel W. Richards, of the Presidency of the High Priests' Quorum; Daniel Spencer, David Fullmer and George B. Wallace, of the Presidency of this Stake of Zion; Edward Hunter, Leonard W. Hardy

and Jesse C. Little, of the Presidency of the Bishopric; John Young and Seth Taft, of the Patriarchs; George D. Watt and J. V. Long, Reporters; and a large number of Bishops from the settlements, and recently returned missionaries from Europe.

President Young called the meeting to order, and choir sang "O God, our help in ages past," &c., and Elder Orson Hyde prayed, invoking the blessings of the Most High upon the congregations that might assemble during Conference, and upon all Israel at home and abroad.

Throughout the Conference much valuable instruction was imparted to the Saints by Presidents Young and Kimball, the Twelve, and the Elders who spoke, and on the first day of Conference President Young spoke as follows:—

I do not expect you will hear much from me during this Conference. If I had faith, or you had faith for me, sufficient to heal me up and make me strong, so that I could speak as I would like to speak, and as often and whenever the Spirit of God would delight to speak through me, I should

still talk a great deal to the people.

I have always been satisfied, and am still, that they need a great deal of teaching, for everything is to learn and everything is to be obtained. We can receive only a little at a time, and it is only the faithful that can receive anything pertaining to the revealed will of God, and they can only receive it "line upon line and precept upon precept, here a little and there a little," and blessed is the man or woman that treasures up the words of life. Much has yet to be taught the Latter-day Saints to perfect them and prepare them for the coming of the Son of Man.

We have heard a good deal to-day, and we shall hear a good deal more to-morrow and next day, or so long as our Conference shall last; how long it will continue is not now for me to say.

In the remarks that have been made to-day, a great many things have been suggested to my mind. One thing I will take time to mention, and that is in regard to the stranger that passes through our country in search for gold, or in search for safety, as the case may be. I wish the Latter-day Saints, who live in these mountains, to understand that we are here through necessity, and that hundreds and thousands of Latter-day Saints are coming here now, and hundreds and thousands who are not Latter-day Saints are also passing through from the east to the regions north and west of us, or to other regions where they may hope to make their homes, and all through necessity; they are fleeing from trouble and sorrow. I wish you to realize this. Multitudes of good and honorable men become enrolled in the contending armies of the present American war, some to gratify a martial pride, and others through a conscientious love of their country; indeed, various are the motives and inducements that impel men to expose themselves upon the field of battle; but a portion of those who are peaceably disposed, and wish not to witness the shedding of the blood of their countrymen, make good their escape from the vicinity of trouble. It is chiefly this class of men who are now passing through this Territory to other parts, and I think

they are probably as good a class of men as has ever passed through this country; they are persons who wish to live in peace, and to be far removed from contending factions. As far as I am concerned I have no fault to find with them.

But I will say to the Latter-day Saints, when they come to you with well-filled sacks of gold dust to buy your produce, do not be afraid to ask six dollars a hundred for your flour, or more if it is worth it. The love of mankind is an exalted sentiment, and patriotism for home and country is worthy of a place in the bosoms of the greatest and best of mankind, but I cannot see that we do homage to these holy principles by selling our produce to the passing stranger for less than its actual cost to us; and he is as well satisfied to pay a reasonable and fair price for what he buys from us, as to receive it at half its value. Every intelligent farmer must be aware that flour costs him all of six dollars a hundred. If I oppress you when I teach you to take care of yourselves, then shall I continue to oppress you. Have I ever taught you, by example or precept, to oppress the hireling in his wages? Never. Can you justly accuse me of depriving the poor, or the stranger that is cast among us, of the means of obtaining the necessary comforts of life? You can not. But I may be justly accused of making men, as far as possible, earn their living; of teaching them to supply their own wants, and to accumulate and gather around them wealth and independence by a persevering industry and a constant frugality and care of the temporal blessings God bestows upon them.

Some would tell you that you are deprived of the free exercise of your rights by "Mormon" interference, while, every day you live, you live in the enjoyment of the rights and privileges of freemen, and staunch upholders of the priceless boon bequeathed to us by our fathers in the Constitution of our suffering country. They would tell you that it is the right of every man and woman to suffer themselves to be prostituted and defiled by the filth and scum that floats among the surging masses of

mankind, that are at present lashed into rage and madness by the demon of war. This is not, in strictness, a right which belongs to any human being, but on the contrary, it is the right of every person and of every community to resist pollution and to contend for the privilege of living a virtuous, holy, upright and godly life, so as to be justified before the heavens and before all the good that dwell upon the earth. They consider that they are curtailed in the free exercise of their rights, because they cannot enter into our houses and pollute our wives and daughters, and because they cannot change our domestic and social system to the lowest standard of this depraved age. It is their right to attend to their own business, and we feel quite capable of attending to ours.

I mean to watch them with a sleepless eye. Understand it, ye Elders of Israel. Whether you do as you are told or not, I shall tell every man to take care that he is ready for every emergency—to sleep with one eye open, and, if he has a mind to, with his boots on and one leg out of bed. I shall not be found off my watch; and if they commence intruding, woe unto them, for they will then know who are the old settlers.

Treat the passing strangers with kindness and respect; treat all kindly and respectfully who respect you and your rights as American citizens. "Peace on earth and good will towards men," is the design and spirit of the Gospel of Jesus Christ; but when men are harnessed up by hundreds of thousands, and driven to the slaughter, it bespeaks a departure from God and from the popular institutions of freedom; and if angels can weep, they weep over this human ignorance, blindness, depravity and cruelty.

What is the cause of all this waste of life and treasure? To tell it in a plain, truthful way, one portion of the country wish to raise their negroes or black slaves, and the other portion wish to free them, and, apparently, to almost worship them. Well, raise and worship them, who cares? I should never fight one moment about it, for the cause of human improvement is not in the least advanced by

the dreadful war which now convulses our unhappy country.

Ham will continue to be the servant of servants, as the Lord has decreed, until the curse is removed. Will the present struggle free the slave? No; but they are now wasting away the black race by thousands. Many of the blacks are treated worse than we treat our dumb brutes; and men will be called to judgment for the way they have treated the negro, and they will receive the condemnation of a guilty conscience, by the just Judge whose attributes are justice and truth.

Treat the slaves kindly and let them live, for Ham must be the servant of servants until the curse is removed. Can you destroy the decrees of the Almighty? You cannot. Yet our Christian brethren think that they are going to overthrow the sentence of the Almighty upon the seed of Ham. They cannot do that, though they may kill them by thousands and tens of thousands.

According to accounts, in all probability not less than one million men, from twenty to forty years of age, have gone to the silent grave in this useless war, in a little over two years, and all to gratify the caprice of a few,—I do not think I have a suitable name for them, shall we call them abolitionists, slaveholders, religious bigots, or political aspirants? Call them what you will, they are wasting away each other, and it seems as though they will not be satisfied until they have brought universal destruction and desolation upon the whole country. It appears as though they would destroy every person; perhaps they will, but I think they will not.

God rules. Do you know it? It is the kingdom of God or nothing for the Latter-day Saints.

Do you know that it is the eleventh hour of the reign of Satan on the earth? Jesus is coming to reign, and all you who fear and tremble because of your enemies, cease to fear them, and learn to fear to offend God, fear to transgress his laws, fear to do any evil to your brother, or to any being upon the earth, and do not fear Satan and his power, nor those who have only power to slay the body, for God will preserve his people.

We are constantly gathering new clay into the mill. How many of the new comers I have heard say, "Oh that I had been with you when you had your trials." We have promised them all the trials that are necessary, if they would be patient.

Are you going to be patient and trust in God, and receive every trial with thanksgiving, acknowledging the hand of the Lord in it? You will have all the trial you can bear. The least thing tries some people. Brother Heber and myself going to the islands in Great Salt Lake, a week ago last Friday, created numerous surmisings and misgivings with some. I have thought that it might, perhaps, be well to notify you regularly, through the *Deseret News*, of my outgoings and in-comings; and I may as well now notify you that it is my intention to visit Sanpete, and, perhaps, our southern settlements, this fall. If I should do so, I hope that my brethren and sisters will feel satisfied, for I shall go, come, stay and act as I feel dictated by the Spirit of God, God being my helper, asking no odds of any person. Amen.

On Thursday afternoon Elder Amasa M. Lyman presented the Authorities of the Church to the congregation, and they were unanimously sustained as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Heber C. Kimball his First, and Daniel H. Wells his Second, Counsellors.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Orson Pratt, sen., John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards and George Q. Cannon, members of said Quorum.

John Smith, Patriarch of the whole Church.

Daniel Spencer, President of this Stake of Zion, and David Fullmer and

George B. Wallace, his Counsellors.

William Eddington, John V. Long, John L. Blythe, George Nebeker, John T. Caine, Joseph W. Young, Howard O. Spencer, Claudius V. Spencer, Thomas B. Broderick, James H. Hart, John Squires and William H. Folsom, members of the High Council.

John Young, President of the High Priests' Quorum, Edwin D. Woolley and Samuel W. Richards, his Counsellors.

Joseph Young, President of the First Seven Presidents of the Seventies, and Levi W. Hancock, Henry Herriman, Albert P. Rockwood, Horace S. Eldredge, Jacob Gates and John Van Cott, members of the First Seven Presidents of the Seventies.

William Squires, President of the Elders' Quorum, James Smith and Peter Latter, his Counsellors.

Edward Hunter, Presiding Bishop, Leonard W. Hardy and Jesse C. Little, his Counsellors.

Samuel M. Moore, President of the Priests' Quorum, Richard W. McAllister and George Openshaw, his Counsellors.

Adam Spiers was elected President of the Teachers' Quorum, McGee Harris deceased, David Bowman was sustained Counsellor.

John S. Carpenter, President of the Deacon's Quorum, Samuel G. Ladd and Warren Hardie, his Counsellors.

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

William H. Folsom, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor, Heber C. Kimball, Daniel H. Wells and Edward Hunter, his Assistants and Agents for said Fund.

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff his Assistant.

(To be continued.)

Good temper is like a sunny day; it sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude. A preserved temper is a good preserver.

FAITH IN GOD.

BY ELDER JOSEPH G. ROMNEY.

Mankind, we are told, are the children of one common parent. All have equal chances for salvation if they live so that they can conscientiously claim it. Man's agency to do or not to do is undisputed, and it lies with ourselves whether we increase our intelligence, and with it increase our power to do good, or whether we despise what experience would tell us to do, and, taking the opposite course, descend in position until we can no longer claim mercy at the hand of our Father.

In the commencement of our life—in our first flush and morn of being—in the helplessness of infancy, we are all without sin, and did we, as we grow up, never commit wrong, never disgrace nor injure the fine susceptibilities of our physical tabernacles, our mental and spiritual being would remain pure and uncontaminated, and the combination of purity and intelligence would make us at all times powerful in the Spirit of our God, and we would ask him for blessings with the full faith of receiving them. It is but our own unnatural departure from the path of rectitude that destroys our faith in God, for if pure, if conscious of our own integrity, of our own honesty of purpose, we care not for surroundings, knowing, as we do, we have but to ask to receive.

We have but little faith, many of us, even in the ordinances of the Priesthood, at least to that extent that will make sickness and death flee from before us. We doubt, the very moment of asking a manifestation of His power, and thus destroy, by our weakness, the efficacy and virtue of the administration. We know that He is our Father, and yet we cannot approach him without doubting his will, if not power, to bless. But if we do not have faith, it seems tempting to the forbearance of Jehovah to deride his ordinances. Had we faith, we need not fear His refusal to bless us; but to have faith it is necessary to be pure and holy, and consistent with our professions.

Childhood's days are called the happiest time of human life, and then we well know is the most innocent period of our existence. Innocence is the key to happiness—purity is the arch-stone of exaltation, and let us gain every success we can dream of with regard to earthly preferment, and we will not realize a tithe of the happiness a life of self-denial and abnegation will give us. We feel better every time we accomplish any task we did not wish to do, if that task has been a source of benefit or gratification to some other human being. The revenge which confers a benefit is the noblest and the sweetest to the one using it, at the same time it is the most humiliating to a proud spirit, for it shows that though suffering wrong at his hands, he was so immeasurably above him in virtue that the plane he dwelt upon was not to be trodden by him.

The life we are possessed of is but of short endurance, whilst that we should live for is of eternal duration. Virtue is not prospective in its rewards, for they accompany its practice. The Gospel is the most complete system of virtue in existence, and is the most profound, at the same time the most simple code of ethics ever instituted for man's observance. To look at it, to view it, one would suppose it to be so easy of practice as to make a departure from its principles impossible. Yet we find it of such constant occurrence that we find none of us can vouch for our own continuance in it only so long as we retain the Spirit of God. The difficulty lies not in the Gospel, nor in its principles, but in ourselves; we are at fault, and by vitiation we have become abnormal in conformation, so much so that to mortify the flesh and its desires seems to us impossible, and we allow a spirit of gloomy desperation to get possession of our minds, and we rush headlong on to the very breakers we see the plainest, and which we are the most warned against. It is ourselves we should watch, and not the follies and

failings of others, for though human nature, human intelligence, and the advancement of mankind as a whole, as an unit, may be as a principle very pleasing to contemplate, yet we should be more interested to preserve our own individual existence and identity than to speculate about the fate of others.

Dreamers we most of us undoubtedly are, and, knowing this, we should guard by every means in our power against it. We are too much interested in mysteries, and too little conversant with reality to approach in our minds to the standard of excellence we all have established in our fancy. We look too much at the object to be attained, at the thing desired, and the mind does not take into consideration the intervening obstacles, the dreary wastes, the rugged hills, the burning deserts and the flowery vales to be crossed before our feet touch the "Caaba" of our hopes. Did we think more of our position we would be less inclined to inflate our air-castles, and we would be more diligent in improving our power to do good and to accomplish our designs.

"Man proposes, God disposes," says an adage of respectable antiquity, and although its age does not add to its truth, and we can vouch for its general truth, yet if man chooses rightly he will never be disappointed in his hopes; indeed, they will far exceed in their realization the wildest thought he ever had in his mind with regard to his future power; yet he must earn it by hard work. Who are successful in life? Certainly not the drone who forgets the object of his existence. He never achieves anything beyond the sleeping portion of human life—that he may do to perfection—but his mark on the page of history will be like the evanescent sunbeam—not so bright and cheering, but just as fleeting. Workers are what are wanted to make a name there—living, real, persevering, energetic, unconquerable men, who though they may be thrown, yet every fresh contact with the earth but causes them, like Antæus of old, to receive fresh strength—the strength of experience. Those are the kind earthly success requires—such kind are likewise required to carry forward our Father's work.

In life the weak go to the wall—they cannot breast the rude, boisterous waves of the mid-stream—their's is to coast the shores and shoals of life, and to pick up the waifs the more hardy mariners pass by. The mere competency to suffer does not entitle us to reward or exaltation. Such a conclusion without reservation would make us a people of dolts, incapable of exertion. That suffering upon which is based or founded some advancement is what claims notice, and not the whining, lackadaisical snuffle of sheer stupidity. It would be a study to see a man suffer; but one of those inanimate, sentimental, unexertionable beings will live, whine and die, and remain in total obscurity; and if he deserves reward, it will be by the negative recommendation of having never done anything wrong, or in other words, of having never done anything at all. Such a being cannot suffer, or, as we look upon it, he enjoys suffering.

Why, Prophets and Apostles have always been men—men fearless of everything and every danger upon earth, and only subject to the influence of the power and Spirit of God. They were told to go and do a certain work—they went. They did not sit down and lament the labors imposed upon them in fear at making the trial, but they only asked what to do, how to do it, then every energy was engaged in the task. Talk to them about surrendering their manhood, their independence, and they would not understand you, for wavering they did not know. They slept not, ate not, if duty required abstinence. The monarch's dungeon, the executioner's implements of torture, the blind phrenzy of the rabble multitude, the dreary solitude of the burning desert, were alike disregarded, and fearlessly they went about doing good.

Such are the energies required for our salvation. We are no more worthy to receive eternal life without living for it than they were, nor will we sooner obtain it. Then it rests with us to increase our faith in God, in his purposes, in his mercies and in our privileges. We cannot have a too great confidence in Him and in our privilege to realize blessings, if we live

so as to deserve them. Faith in His mercies is happiness—be it ours. Blessings innumerable are for the faithful—He loves those that do His

will—let us do it, and then we will have no desire to lament our lack of blessings.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 776.)

December 7. — Elders Kimball, Woodruff and I accompanied Dr. Copeland to the College of Surgeons, and went through every department of it. We also visited the National Gallery. Brother Kimball baptized one.

—9.—We visited St. Paul's Cathedral, and went through each apartment from the crypt to the ball, which is about 400 feet high. We crossed London Bridge and the Iron Bridge over the Thames, and also visited the British Museum.

—10.—We walked over Blackfriars Bridge and called at Zion's Chapel, to attend a sacrament meeting of the Aitkenites, but they refused us admittance, fearing lest we should break up their society. In the evening, Elder Woodruff preached, and brother Kimball and I bore a plain and forcible testimony.

—11.—I started for Cheltenham, where I remained over Sabbath, and preached twice to a very attentive congregation.

14.—I attended the Gadfield Elm Conference; had a pleasant time.

—17.—Spent the day at Father Kington's, and had a good visit with the Saints in the evening at brother Pitt's.

—18.—Visiting and counselling the Saints.

—20 (Sunday).—I preached in the morning at Froom's Hill, and in the afternoon and evening at Stanley Hill. Staid at brother Oakey's, and had a good time with the Saints.

—21.—Attended Conference at Stanley Hill. I find fathers and mothers, sisters and brothers, wherever I go.

—22.—Went to Ledbury, and preached in the evening.

—23.—Went to Birmingham, and from thence to Gret's Green, and found brother Lorenzo Snow just

getting over the measles. I staid all night with him.

—24.—Proceeded to Lane End, and attended meeting in the evening. Staid at brother Player's.

—25.—I attended a Conference at Hanley, Staffordshire Potteries, with Elder Geo. A. Smith. There was represented an increase of 6 Elders, 26 Priests, 10 Teachers, 9 Deacons and 356 members since last July Conference. We had a good time, and gave the Saints much instruction. We ordained 6 Elders, 4 Teachers and 3 Deacons. Staid with brother Geo. A., at Samuel Johnson's.

—26.—Travelled by coach to Manchester; found brother W. Richards in council with the brethren at brother Pratt's.

—27 (Sunday).—I preached in the Carpenter's Hall in the morning and evening.

—29.—Went to Liverpool and paid the printer an instalment of money. Brother Taylor had gone to Harden.

January 1, 1841.—I attended a Conference in Liverpool, Elders P. P. Pratt and John Taylor were present. The Work of God was reported to be progressing favorably in the regions round about, and also in Wales and Ireland.

Brother Willard Richards and I wrote a lengthy article on Election and Reprobation for the *Millennial Star*.

—2.—Elders Pratt, Taylor and myself, went to Preston.

—3.—We attended Conference and preached to the Saints.

—4.—Brother Pratt went to Manchester. Brother Taylor and I visited the Saints, giving them counsel and administering to the sick.

—5.—Brother Taylor and I went to Penwortham. Brother Taylor preached in the evening.

—6.—We went to Longton and saw

brother William Blackhurst, from America. Found him unwell and administered to him. He brought us good news from our families. We returned to Preston, where we remained until the 8th, visiting among the Saints.

—8.—In company with Patriarch P. Melling, I started to attend the Clitheroe Conference. Staid all night at Ribchester. We left Elder Taylor at Preston, unwell.

—9.—We went to Clitheroe and found Elder Richards. Staid at brother Stephen Longstroth's.

—10.—We attended Conference and preached to the Saints. We had a profitable time, and remained with the brethren until the 12th, when brother Richards went to his father-in-law's, the Rev. John Richards, minister of the Independent Church, and I went

to Manchester, where I found brother Pratt's family all well.

—14.—Went to Liverpool, and preached in the Music Hall in the evening.

—17 (Sunday).—I preached twice in the Music Hall.

—18.—Brother Willard and I commenced reading the Book of Mormon, and preparing an index to the English edition.

—20.—I preached in the hall in the evening.

—21.—We completed the index, which was immediately put in type, and finished the printing of the first English edition of 5,000 copies. I preached at brother Green's.

—24 (Sunday).—I preached in the Music Hall twice, on Election and Reprobation.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 12, 1863.

STAR AND JOURNAL FOR 1864.

THE near approach of the end of the year reminds us that we must give our readers and Book Agents and the Elders the customary annual notice respecting the renewal of their subscriptions for the *Star* and *Journal of Discourses*. It is important that we should be furnished with the number of the *Star* and of the *Journal* which will be needed by the different Conferences, at the earliest practicable date, that we may be prepared to make our arrangements for the New Year. As we expect to be able to publish the first two numbers of the next volume, and to send them to the Book Agents in the various Conferences before the expiration of the present year, we shall send them the same number which we are now sending them unless we receive orders to the contrary from them. We are expecting the orders for these two periodicals from the most, if not all, of the Conferences, to be increased for the new volumes, as we are convinced that, by the proper attention of the Elders to this point, many additional subscribers may be found among the Saints. No member of the Church in these lands, who has it in his or her power to subscribe for these periodicals, should neglect to do so; and, whether able to subscribe or not, no member should fail to peruse them; for their mission is to instruct the Saints, and when they are thoughtfully and regularly read their good effects

are really incalculable. The Saints who pay attention to the instructions contained in the columns of the *Star* and *Journal* have a much better knowledge of doctrine, and the progress and development of the Work of God, and are much more obedient and easily controlled by God's Priesthood, than those who do not read or pay attention to the truths they contain. This must be apparent to every person of experience in this Church. In a heaven-disowned, Priesthood-deserted, man-made system, ignorance may be considered the best condition for men to be in to enable their leaders to guide them; but not so with the Church of Christ; the more the people know the easier they are controlled, and the less trouble and difficulty the Elders have in teaching them. Ignorance is the monster whose evil effects are most widely and fearfully felt in deterring men from understanding and practicing the principles of salvation revealed by the Almighty; from ignorance springs the most of the evils with which the Priesthood of God ever have had to contend. Dispel this, and the change in the people's condition is soon apparent. Upon one occasion during the Prophet Joseph's life-time, a gentleman who had heard a great many things about the Latter-day Saints and their flourishing city, determined upon visiting Nauvoo. Being struck very much by the entire absence of drunkenness and kindred vices, by the industry, union and peaceful demeanor of the people, and the high-toned morality and good government which prevailed everywhere throughout the city, he asked of the Prophet, with much curiosity, how he contrived to wield such an influence and to govern the people so easily. The memorable reply of the Prophet Joseph was:—"I teach them correct principles, and they govern themselves." Here, in a single sentence, is the whole secret of the power which he, when alive in our midst, wielded, and which the Prophet Brigham has since exercised with such happy effects. When people are taught correct principles, and they are willing to receive them, they acquire the power of governing themselves; and this is the mission of truth, or the Gospel of Jesus upon the earth. For this purpose Divine records and periodicals, &c., are published, and Elders are sent forth as missionaries. Those who avail themselves to the greatest possible extent of every advantage thus afforded them, are of course more benefited and more clearly understand what is required of them, than do those who are careless and indifferent respecting these matters.

The *Journal of Discourses* has not been published very regularly of late, owing to our being unable to procure the necessary supply of discourses. But few, comparatively, have been published recently in the *Deseret News*. We have taken steps, however, which we hope will result in our obtaining, ere long, the necessary matter for the regular continuation of this important periodical.

While upon this subject, it may not be inappropriate to notice the indifference (to call it by its proper name,) manifested by the Elders generally throughout the Mission, in relation to contributing articles to the columns of the *Star*. The general opinion seems to be that there is not the least necessity for any of the Elders outside of this office to contribute anything towards increasing the interest or the worth of this periodical. We have been grieved at witnessing the existence of this feeling. Many of the Elders throughout the Mission could, if they were so disposed, render us invaluable aid by writing upon principle. They are sufficiently acquainted with the condition and the wants of the people to enable them to write profitably and interestingly for

general perusal. They have an abundance of bright thoughts and valuable reflections which they might commit to paper; and though they might not be able to write them as well as they could deliver them orally, they would be of interest to the Saints, and would enhance the value of the *Star* as an organ of instruction. Varieties of style and subjects add materially to the interest of any periodical; but if we have to write all, or nearly all the articles and the poetry contained in the *Star*, in this office, it will be perceived at once that there will necessarily be a sameness of style that we do not wish to be a characteristic of this paper.

ABSTRACT OF CORRESPONDENCE.

DUNDEE CONFERENCE.—Elder M. McCune, writing from Dundee on the 23rd ult., says:—"We have recently had a visit from brother Bullock, President of the District, which I trust will prove productive of good in the Conference. Things are moving on satisfactorily, and we are feeling well in our work, though we have occasional reminders that the enemy of truth is not well pleased with us or our labors in our efforts to do our duty as Elders of Israel."

DORSETSHIRE CONFERENCE.—Elder Junius S. Fulmer, from Bridport, under date of Nov. 20th, writes to tell us of his labors in disseminating the light of the Gospel among the people, and of the happiness he experiences in associating with the Saints of God. He says:—"I never felt more like serving my heavenly Father than I do now; but when I look at the responsibilities that are placed upon me, it makes me think, surely the Lord has chosen the weak things of this earth to confound the wise; nevertheless I feel a willingness to work in the kingdom of the Lord, and to do what I can to help, with what little power I have, to build it up, and to, at any-rate, be obedient to God's servants."

LIVERPOOL CONFERENCE.—Elder Henry Walters writes from Douglas, Isle of Man, on the 21st of November, and tells us of his labors and progress in the duties devolving upon him as an Elder in Israel. He says:—"On the 7th instant I had the pleasure of welcoming President Taylor to the beautiful Isle of Man, and in company with him I visited some of the Saints, and on Sunday Elder Taylor taught the people upon the duties enjoined by the Gospel. During President Taylor's visit, which lasted up till the morning of the 18th, we visited the Saints in Cold Clay, Peel and Douglas, and much good instruction was given them upon the principles of the Gospel of salvation. Every opportunity was embraced of instructing strangers in the principles of the Gospel, having meetings in the houses of the brethren where it was convenient, and inviting therein as many strangers as desired to hear the truth. On the 17th, four persons were baptized in the sea, and I feel that much good is being done, and feel to do my best to extend my Father's Work."

MANCHESTER CONFERENCE.—Elder Elnathan Eldredge, writing on the 24th of November from Manchester, says:—"I feel well in body and spirits, and my health has been excellent ever since my arrival here, and I can truly say I take a delight in bearing record to the Divine truth of the Everlasting Gospel, but I cannot express my feelings with the pen; but, as an Elder of Israel, I shall assist in proclaiming good news to the honest-in-heart, and to warn them of the nigh approach of danger and judgment unless they speedily repent."

Regarding this Conference, I can say that it is improving—it is in a prospering condition. Our meetings are well attended both by Saints and strangers, and, under the blessings of God, are made profitable, and I have endeavored, to the best of my ability, to instruct the Saints in the ways of life and salvation. The Priesthood is united, and the Saints are opening their houses for meetings, and they seem to have a desire to see the Work of the Lord advance. They suffer considerable from the effects of the present war in America, yet they often relate to me how the Lord has blessed them."

SWISS AND ITALIAN MISSION.—Elder John L. Smith informs us that he organized a Branch of the Church in Rotterdam, on the 21st ult., consisting of twenty-two members, appointing brother Timothy Mets, President. He has visited the Saints in Amsterdam, and had a very excellent time there, as the Saints are rejoicing in the many manifestations of the power and goodness of God. He says:—"I expect brother Hill here to-day, and I shall, as soon as he comes, return to Geneva. Those of the Saints here that I have seen and have conversed with, feel first-rate, the newly-baptized especially—I confirmed them on board brother Rystack's boat, as we had to go on his boat and sail to a quiet spot, and there run a plank over the boat side and do our baptizing in that way. We have had a very good time—the Lord has blessed my labors here in Holland, and I trust he will continue to bless the Saints who continue to do right. Brother Schettler writes that all is moving on well in Switzerland. —Brother Riter is making rapid progress in German, and that brother Nebeker has been in St. Imier and Thun nearly all the time since his arrival."

SCANDINAVIAN MISSION.—Elder George M. Brown, writing from Frederickstad, Nov. 6th, sends cheering news of the progress of the Work in that portion of the Mission. He says:—"I remained in Copenhagen two weeks after the Elders' Conference, and at the expiration of that time I set sail, in company with Elder Johnson, for Christiania, arriving there on the evening of the 8th Oct. A large number of Saints were at the landing ready to receive us as we stepped on shore, and they welcomed us most heartily. I remained there a few days, and I have since been travelling in the country with brother Jensen, a Danish Elder. The hand of the Lord has been over us, and his blessings have been with us. The people are ready to receive us wherever we go. We have held a great many meetings, all of which have been well attended by strangers who listen very attentively and go away seemingly satisfied that there is much truth in the Gospel. I have progressed with the language far beyond my expectations, for I can now read the Danish Bible and Book of Mormon very well. The Saints manifest considerable interest in my learning to speak the language, and do their best towards teaching me. The Lord has been with me and has blessed me, and with his continued aid I hope to be able to go forth among this people and cause the light of the Gospel to shine upon the minds of those that remain in darkness."

NEWS FROM CONFERENCES.

MONMOUTHSHIRE.—From minutes sent us by Elder William Lewis, we learn that there was a Conference held in the Talbot Room, Tredegar, Monmouthshire, on the 8th inst., at which were present Thomas E. Jeremy, President of the Welsh Mission, Geo. G. Bywater, President of the Eastern Glamorganshire

Conference, William Lewis, President of the Monmouthshire Conference, and Jonas N. Beck, Travelling Elder in the District. The various Branches of the Conference were represented by their respective Presidents, and the people were, with few exceptions, shown to be in good standing and as desirous of doing their duty. President Jeremy stated the object of the meeting, presented the Authorities of the Church both at home and abroad, who were sustained, after which he made a few remarks illustrative of the duties of the Saints. There were meetings in the afternoon and in the evening, at which the Elders present bore their testimonies to the truth of the Gospel and spoke upon its principles to the edification of their hearers. Throughout the day and evening much of the Spirit of God was enjoyed, and the Saints derived much benefit from the instructions given. It is to be hoped that they will benefit by them, and will prove themselves worthy of the rich blessings God has in store for the faithful.

CARDIFF CONFERENCE. — Elder G. Stokes writes us from Cardiff, under date of Nov. 9th, and says that a Conference was held at Treforest, on Sunday the 1st ult., at which were present—President Thomas E. Jeremy, President of the Welsh Mission, G. G. Bywater, President of the Merthyr Conference, William Lewis, President of the Monmouthshire Conference, and Travelling Elders Evan A. Richards and Jonas N. Beck. The Saints were generally represented as striving to live their religion, yet a few are negligent in their duties as Saints of the Most High. Much excellent instruction was given by President Jeremy and others of the brethren present, and it appeared to be appreciated by the Saints, and they had a time of much enjoyment together. Some strangers were present during the meetings of the day, listening attentively to the teachings given. Although a spirit of indifference seems to pervade the people not in the Church, in this Conference, yet his prayers are that through the faithful labors of the servants of God the Saints may be strengthened and many may come into the fold of Christ.

C O R R E S P O N D E N C E .

ENGLAND.

DORSETSHIRE CONFERENCE.

Bridport, Oct. 23, 1863.

President Cannon.

Dear Brother,—Since my return I thought I would let you know some of my reflections. I attended the Conference in Southampton with brothers Warren S. Snow and David P. Kimball, and we had a very pleasant time, and we received good instructions from President Snow and from the brethren present. I had likewise the privilege of being present at the London Conference, where I met with several of my brethren from our Mountain Home and enjoyed their society much, and I

hope to profit by the counsels given by them as well as by those given by yourself. I can truly say such meetings are invaluable not only to the Priesthood but to all the Saints as well.

Whilst moving about from place to place, I talk a great deal with the people about our holy religion, and I experience joy in doing so. I pray that every man of God may be furnished unto all good works, that he may be prepared and able to teach the children of men the true Gospel of Christ, the pure principles thereof as taught by our Savior himself and as they are continued to be taught now by the living Apostles of God. The Savior has said through his Apostles that all

men must repent of their sins, and through his Prophet Nephi he commanded all men to repent and be baptized in his name, having perfect faith in him, or they cannot be saved in the kingdom of God, for the Lord God, the Holy One of Israel has spoken it. With these truths before the world, yet the people still continue to fight against the Work of God. Why will they do it? For the very same reason that the Jews persecuted the Son of God and put him to death and which caused the world to put his Apostles to death, for the self-same reason that they drove and persecuted and put to death the servants of God in all ages. It is their unbelief and their desire to live without the guidance of God. It has slain the Prophet Joseph and the Patriarch Hyrum—it has driven the Saints of God from place to place and has hunted them like the roe upon the mountains, and finally that despised people has, with the blessings of God's Spirit, established themselves in the far-off Rocky Mountains, and even now that spirit of opposition is unsatisfied; nor will it be satisfied until the Saints of God, by preaching the principles of eternal truth, have established that kingdom the world has been praying for so long,—“Thy kingdom come, thy will be done on earth as it is in heaven.” Then will this spirit be overcome; then will Satan be bound and his followers call on the rocks and hills to fall upon and cover them from the face of Him that sits on the throne; then will he take vengeance on the ungodly, and I think there will be many who will mourn, for there are many who deny the very principles through which they might become acquainted with God and with his Son. In this enlightened age, if a man dares to speak of revelation he is called an impostor—he is looked upon as one that is crazy. When will the world learn wisdom? The servants of the Lord are in the midst of the people proclaiming the Gospel in its ancient purity, with a perfect organization of the Church, with Prophets, Apostles and with all the gifts and blessings that the Saints of God enjoyed in former times: baptism for the remission of sins, laying on of hands for the gift of the Holy Ghost, with signs following the

believer as they did formerly. The kingdom of God will triumph, though wicked men may strive to stay its progress, for all the combined powers of earth and hell cannot overthrow the cause of our Father. I have striven to make these principles plain wherever I have had an opportunity, but as the Prophet has said, “Darkness has covered the earth and gross darkness the minds of the people.” Yet I still desire to continue in the same course, pleading with the people to repent and turn from their sins, and my prayer is that God will open the eyes of those that are honestly seeking after the truth, and save you and all who desire a salvation in the kingdom of Christ.

I remain your brother in the Gospel of Peace,

EDMUND F. BIRD.

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Nov. 4, 1863.

President Cannon.

Dear Brother,—The Conference held in this place last Sunday, and attended by you, passed off so agreeably that I thought I would pen a few lines concerning it and also representing the interests of the Work in this District.

The meetings throughout the day were well attended, and almost every Branch in the District was represented by its President, followed by Elders Cunningham, Hill and Benson, and from the reports made I can say that we are improving. The Saints are being more awakened, and are trying to serve their Father with true devotion, and almost without exception they are alive to the interest of the Work; true, there are some of the careless and indifferent kind in the District, but their magnanimity of soul and purpose is so small that they have almost sank into oblivion, and if the Saints who are awake will only continue to progress in the things of the kingdom, those other characters will soon apostatize unless they repent, and they will then be clipped from the tree as withered branches and cease to cause trouble to those who are desirous of doing right.

Much good counsel and instruction was given through the day, which I trust will be remembered and put into

practice by the Saints who heard them. As usual, the Authorities were presented and unanimously sustained; a Statistical and Financial Report of the District was read by myself, which was satisfactory to all concerned. Since the commencement of the year until the present we have added by baptisms one hundred and ten persons, that being the exact number of souls that emigrated from this District the past season, and we intend, by the blessings of our Father, to still further increase before the year closes.

Our finances are more healthy than usual. I think the medicines administered have had a tendency to regenerate our monetary system, and if the instructions given are carried out by the Elders and Saints we will soon be enabled to get it on its feet, and if we do we intend to keep it there, for it has been on a bed of affliction for a long time, but through mild restoratives I think it will soon entirely recover.

Throughout the day the good Spirit was with us, and it was a season of rejoicing together; the Saints returned home feeling well and rejoicing in the God of their salvation. Through the zealous labors of the Elders who are with me the Work has taken a fresh

impetus, and already the fruits of their labors are being made apparent. Although Elder Wood was with us but a short time, yet his stay was productive of good, and he left us with the faith and prayers of the Saints in his behalf, and they expressed regret that his health would not permit him to tarry longer in their midst. As you signified your intention of removing brother Hill to another field where his labors are more required, I will state that since his appointment to this District he has labored with zeal and energy and has given entire satisfaction. Brothers Benson and Cunningham are still endeavoring to do all they can for the Work, and they have the faith and blessings of the Saints to assist them in the duties of the ministry; they seem to anticipate my wishes and desires, and are on hand to do the best they can. As for myself, I do not know that I ever felt better in spirit than at the present time, and I am just getting a glimpse of what is required of me to be an efficient servant in the vineyard.

Remember us to the brethren in the office with kind love to all. Praying continually for the welfare of the kingdom, I remain, as ever, your brother,
M. F. FARNSWORTH.

SUMMARY OF NEWS.

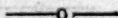
POLAND.—News received from Warsaw announces that Dobrowolski has been shot in that city by order of the Russian authorities. The number of women lately arrested is said to be 987. Intelligence received by the *Breslauer Zeitung* of Nov. 27th, states that the arrests of superior officials in Warsaw continue. Six hundred persons, including ladies, and Luszczewski, the director of the Department of the Interior under the Grand Duke Constantine's administration, have been transported to Siberia.

SCHLESWIG-HOLSTEIN.—The *Vienna General Correspondenz* of Dec. 1st, blames the delay of the Federal Diet in not having yet resolved to carry out coercive measures against Denmark, stating that the Austrian military representatives have been already a week in Frankfort to forward the requisite preparations for the purpose.

AMERICA.—General Bragg's army is reported to have been weakened for some purpose not yet developed. Mr. Seward has made a speech asserting that there could be no peace until Mr. Lincoln was President of the whole of the United States. He anticipated the early submission of the insurgents, when there would be peace, and the angels in heaven might tune their harps to the symphony of such a peace. There was no State that had not been made stronger, and no citizen that had not been made richer, by the war. Advices from Brazos state that Banks was marching on Brownsville. It is reported

that on the arrival of the expedition the Confederate authorities burned Fort Brown and the greater portion of Brownsville, notwithstanding strong resistance on the part of the inhabitants. Latest from Charleston by way of Richmond is to the 14th ult. The Federals were firing on Sumter all day on the 12th, from their mortar-batteries and two monitors. Sullivan's Island was also shelled for one hour by a monitor and gunboat. During the night of the 12th ult. the firing from Federal mortars and rifle-pieces averaged two shots per minute. The casualties during the night were two killed and one wounded. The firing was increasing on the morning of the 13th. At Chattanooga, on the 13th ult. the firing between the two armies continued brisk. The Federals had made a movement from right to left, with a view, it is supposed, of a diversion in order to attack Lookout Mountain or to send troops to Burnside. It was reported that General Longstreet had received orders from General Bragg to evacuate Lookout Mountain, but this report was considered as a *ruse* of the Confederates. The bounties offered to soldiers in New York now amount to \$700. The *World* asserts that the Secretary of War opposes an exchange of prisoners in order that the burden may weaken the Confederate resources. The heavy firing which was heard in the direction of Stevensburg on the 16th ult. arose out of a reconnaissance of the cavalry under General Caster to ascertain the strength of the Confederate force on the Rapidan. It is supposed that the bulk of Lee's army has gone somewhere south, and that a strong picket guard holds the station. A despatch from the head-quarters of the army of Tennessee, dated the 16th ult., states that General Sherman has effected a junction with General Thomas.

VARIETIES.



A RECIPE FOR SORE THROAT, AND CHOLIC.—Take a piece of lump sugar and saturate it well with the tincture of myrrh, use it as a gargle for the throat, about a spoonful dissolved in warm water, or tea, will cure the Cholice.

FOR COLDS.—Get portions of each of the following herbs and make of them a decoction; sweeten with honey and Spanish juice and drink before going to bed—Rosemary, Sage, Thyme, Hoarhound, Mint and Rue.

CHILDREN.—Teach children to love everything that is beautiful, and you will teach them to be useful and good.

SELF-RESPECT.—The truest self-respect lies, not in exacting honor that is undeserved, but in striving to attain that worth which receives honor and observance as its rightful due.

SILENCE.—To be silent, to suffer, to pray, when we cannot act, is acceptable to God. A disappointment, a contradiction, a harsh word received and endured as in his presence, is worth more than a long prayer.

Discontent is a sin that is its own punishment, and makes men torment themselves; it makes the spirit sad—the body sick—and all the enjoyments sour; it arises not from the condition, but the mind. Paul was contented in a prison—Ahab was discontented in a palace; he had all the delights of Canaan, that pleasant land, the wealth of a kingdom, the pleasures of a court, the honors and powers of a throne; yet all this avails him nothing without Naboth's vineyard. Inordinate desire exposes men to continual vexations, and being disposed to fret, they will always find something to fret about.

MORMONISM.—A lecture on the doctrines and practice of Mormonism was delivered on Wednesday evening at the Town Hall, by "Elder Wiles," one of the "Seventies." The hall was crowded by an assemblage, a large proportion of which were boys and very young men, who came evidently for the sake of a disturbance; but though there was a want of courtesy and fair play shown by many of those who should have known better, yet the meeting on the whole was tolerably orderly. Parties attending a lecture, and especially a lecture on sacred subjects, should remember that the lecturer is probably sincere in his belief of the doctrine he advocates, and therefore is not to be treated as a rascal or a liar. If we don't believe we ought to oppose him, if opportunity offers, by fair cool argument, showing him the same courtesy as we expect to be shown when we